

A  
SERMON

Preached before the Right Honorable

The Lord Mayor

Of the CITY of LONDON,

AND THE

Court of ALDERMEN.

At BOW-CHURCH, on the FEAST  
of S. MICHAEL, 1682.

The Day for the Election of a Lord Mayor.

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By HENRY DOVE, D. D. One of His  
Majesties Chaplains in Ordinary.

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L O N D O N :

Printed for *Benj. Tooke*, at the Ship in *St. Paul's*  
*Church-yard.* MDCLXXXII.



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To the Right Honorable  
**Sir JOHN MOORE, Kt.**  
Lord Mayor of the City of *London*;  
And to the  
**COURT of ALDERMEN.**

MY LORD,

**M***Y design in Preaching this Sermon was to recommend the Duty of Obedience; and lest I should confute it first my self, it is now Printed. I could easily have declined both with the ordinary excuses, The difficulty of the task and of the times, The censoriousness of the Age, or my own unfitness, and might sily seek applause by framing an Apology: But as Obedience makes no delays, so it admits of no Excuses, especially*

## The Epistle Dedicatory.

ally where the Authority is good, and the thing not unreasonable: And therefore, such as it is, I have exposed it to Publick View under your Patronage, hoping it may in some measure edifie the Readers as it pleased the Hearers.

And I am bold to prefix your Lordships Name to it, because you countenance the Doctrine by your Example, being Eminent in those Virtues which commend a Pious Christian, an Upright Magistrate and a Loyal Subject. That the King may never want such Faithful Subjects, nor this Famous City such Magistrates, as are true to the real Interest of the People by their Immovable Fidelity to the Crown, and Conformity to the Established Laws, is the hearty Prayer of

Your Lordships

most Obedient Servant,

H E N. D O V E.



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A  
SERMON  
ON

TITUS III. 1.

*Put them in mind to be subject to Principalities and Powers, to obey Magistrates.-----*

**W**hen S. Paul had converted the Cre-  
tians to the Faith of Christ, and  
was constrained to leave the Island  
that he might Preach the Gospel to other Coun-  
tries; he left Titus behind him with full Com-  
mission to *set such things in order* as his short stay  
there would not allow him to reform, and to  
*ordain Presbyters in every City*, that so the whole  
Island might be furnished with able Pastors,  
*chap. 1. 5.*

And to the end, both *He* and *They* might dis-  
charge their duty to the benefit of the Church, he  
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gives him instructions in this Epistle how he should govern himself and those committed to his charge: what Doctrine he should Preach, and what Discipline he should use throughout his Province; and that not only with an eye to the general duties of the Gospel, which are here compendiously laid down for all orders and degrees of men; but with a special regard to those errors and vices, which the Apostle had observ'd most rife among 'em.

*There are many (says he) unruly and vain talkers and deceivers, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake: And their mouths must be stoppt; chap. 1. 10. There are others notorious for Lying, Luxury and Sloth; for which they are branded by one of their own Poets; and I am also able to attest the same from the little experience I had of 'em: This witness is true; wherefore rebuke them sharply, that they may be sound in the Faith, ver. 13. There are some that give heed to Jewish Fables, and Pharisaical Traditions, teaching the commandments of men for the doctrines of God, and so turning themselves and others from the Truth, ver. 14. men of defiled minds and consciences, Christians in name, but Heathens in manners, filling up their iniquity with the leaven of Hypocrisie, For they profess indeed that they know God, but in works they*

*they deny him*, ver. 16. There are others given to brawling, contention, and evil speaking, *chap. 3. 2.* and they were probably such as were taxed before for idleness, such as spent their time like the men of *Athens* in hearing or talking of some new matter; idle in their own, and busie in other mens affairs, doing any thing but what they should, or nothing to the purpose, or that which is worse than nothing: For idleness we know is the teeming mother of Vice and Mischief, and was indeed the epidemical sin of that people; and therefore he charges 'em again and again, that they take upon themselves some honest profession, and abide in the station allotted to them, and perform the duties of their own calling; which is the importance of those phrases, *Be careful to maintain good works*, ver. 8. and *let ours learn to maintain good works for necessary uses*, ver. 14. This is the way to preserve Unity in the Church, and Peace in the State; and 'twill dispose 'em in time to maintain the works of their heavenly calling too: For when men keep to their own station, and do the works of their proper calling, they are in God's way, and have the promise of his blessing; But when they are idle, they lie open to all the wiles of Satan; and hence they are usually contentious, turbulent and mischievous: when they will needs be meddling where they have no-

thing to do, and thrusting an Oar into every Boat, when they leave their own station, and invade another mans office, there is confusion and every evil work; there is railing and reviling, slander and back-biting, rancor and spite; there the heart is fill'd with malice, and the tongue with deadly poison, and the hand with violence or blood.

And to name no more, for the Country was full of the like disorders; there were others addicted to Faction and Sedition, especially those of the Jewish party; repining at the Government under which they liv'd, and ready upon every occasion to stir and foment tumults: For of all the Nations under heaven the Jews were most impatient of a Foreign Yoke, and having been once Gods peculiar people under his immediate government and care, (though by the just judgment of God upon 'em they had now forfeited that high Prerogative) they could not endure to think of submitting themselves to Strangers, nor brook subjection unto Heathen Governors. Nay, there was one Sect among 'em infatuated with the error of *Judas of Galilee, Acts 5. 37.* who in the days of taxing had drawn away much people under this pretence, that the children of Abraham ought not to be subject to the *Pagan Emperors*, because they were aliens from the loins of Abraham, and the *Commonwealth of Israel.* These



These were scatter'd up and down in most quarters of the Empire, and doubtless they swarm'd in that rich and populous Island, renowned for no less than an *hundred Cities*, since they were likely to gain most Profelytes and Abettors in such places. Hence S. *Hierom* tells us, that the reason why the Apostle so often inculcates the doctrine of subjection and obedience, and particularly here in the Text, was to cure the scandal which the seditious practices of these men had brought upon other Christians, who were generally traduc'd as evil doers, and sometimes suffer'd Persecution upon this score, and to vindicate the honor of Christianity it self, which was blasphemed among the Gentiles for their sakes.

This was the state of the Cretians in those early days of the Gospel, when S. *Paul* commanded *Titus* to teach and exhort, and rebuke 'em with all authority; And if there be any in these last and perilous times, to whom their character, either in part or in the whole is suited, sure we have so much the more reason now, to warn the unruly and to animate the good Subject, by how much the Government under which we live, (blessed be God for it) is incomparably more easie, just and good, than that of the first Ages. And therefore I beseech you to hearken with meekness, while I speak the words that become sound doctrine, not to exasperate

asperate or accuse any, unless their own hearts condemn 'em, but to shew the reasonableness and equity of our dutiful Obedience to the *Establish'd Government*. And for so doing, not only the Doctrine it self, but the discretion of the choice, is sufficiently warranted from this Apostolical Commission. *Put them in mind to be subject to Principalities and Powers, to obey Magistrates.*

In which words we may observe three general parts.

I. Publick Authority presuppos'd. *Principalities and Powers.*

II. Subjection and obedience enjoyn'd. *To be subject and to obey.*

III. The duty of Ministers inculcated. *Put them in mind.*

Of these briefly in their order as they plainly lie before us: To which I shall add such reasons and motives as may endear the duty to us; and then conclude with a word in season, to the occasion that brought us hither.

I. Publick Authority presuppos'd under the words [*ἀρχαὶ & ἐξουσίαι*] Principalities and Powers: For *Magistrates* are not expressed in the Original, but seem to be added in our Translation to explain the other, as by an usual Figure in Holy Writ. The Power it self is put for the Persons endued with it; the abstract for the concrete, *Luke 12.11.*

*Rom.*



Rom. 8. 38. And to save me the labour of Quotations, it is twice together in one Verse, Rom. 13. 3. *For Rulers are not a terror to good works, but to the evil; wilt thou then not be afraid of the Power? do that which is good.* Where Rulers and Power interpret each other; and by good and evil works is plainly meant, the doers of such works. To be subject therefore to the Power, is to submit to the Persons invested with it; as S. Peter also enjoyns in that known place, 1 Pet. 2. 13. *Submit your selves unto every ordinance of man for the Lord's sake; to every humane creature, so 'tis literally translated, though our Mother Tongue does scarce reach the importance of it: For 'tis an Idiom originally deriv'd from the Hebrew Language, wherein בריאה or creature is often put for Man, because he is the most excellent of all the visible Creation, Mark 16. 15. And hence the Syriac renders it, To all the sons of men, that have the preeminence among you; to all that excel in Dignity and Authority, Subordinate or Supreme: For so, to put all out of doubt, the Apostle interprets himself, ver. 14. Whether it be to the King as supreme, or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.* And this I note by the way, because the Papists on one hand, and the Sectaries on the other have made such a stir about this

this phrase, and are glad of any appearance from Holy Writ, that they may lessen or invalidate the Authority of Kings, while one side would have 'em derive it from the *Pope*, the other from the *People*; and tho they manage the Argument by different *mediums*, yet they both agree in the conclusion, which is to bring 'em under, or to pull 'em down, as it best serves their turn. For tho it be stiled here, *an Ordinance of man*, because it is ordain'd among men, and chiefly respects them, yet by *S. Paul* it is expressly called, *The Ordinance of God*, because it is deriv'd from him alone. *Rom. 13. 2. Whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation.* And here again our submission to the King is required for the Lord's sake; and why for his? but because the Lord hath ordain'd him as his Vicegerent upon Earth for the administration of Publick Justice, in dispensing Rewards and Punishments according to mens. deserts. And because he is *God's Creature*, not only as he is a man, but as he is a Magistrate, *Be obedient to him in well doing; for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men,* ver. 15. That you may stop the mouths of the Heathens, who will judg of your Religion by your actions, and think that no better than your selves; for if you disturb the  
peace

*before the Lord Mayor.*

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peace of the world, reason it self will bid 'em conclude, Surely that Religion is not from God, which teaches men to break the Civil Peace, and perverts the ends of Government. There is no way to answer the Argument, or avoid the Reproach, but by your dutiful Obedience, and therefore submit your selves; for so is the will of God: were it not his Ordinance, he would never will it. Which brings me to the second.

2. Subjection and Obedience enjoyn'd, *ὑποτάσσασθαι, περιπαρχειν*. The first imports Subjection and Subordination in a regular way, where some are above, and others gradually below: The second denotes properly Obedience to the<sup>ir</sup> just Laws and Commands, by which I mean such, as do not interfere with Gods. For in every publick and great Community, there is of necessity a Supreme Power, whether it be lodged in few or more: and in every Kingdom where the Crown is Imperial, a Supreme Governor next under God, to whom all the rest are subject by Gods appointment. There is a *ὑπακοή* on Gods part, and an *ὑποτάξις* on ours; the Ordinance and Command is Gods, the Submission and Obedience ours, according to the will of God. And the Rule of our Obedience is as plain as the Command is positive, whether we respect *Liberty*, or *Conscience*, or both together, which are the usual

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pleas against it : If that pass into a Law, which is not repugnant or inconsistent with the Laws of God, we must needs obey it ; if it be repugnant we must needs submit under it, tho we must not comply with it ; for here that antecedent Rule takes place, *To obey God rather than man.* The reason of which is unalterable and eternal, because God is higher than the highest, the Almighty Sovereign and Law-giver. And this is implied in the words immediately following the Text, lest men should think the Apostle requires it right or wrong, *Put them in mind to obey Magistrates, to be ready to every good work :* intimating to us, that we must shew our Obedience by our ready compliance in good works ; for if the Magistrate command what is evil, there is no obligation to perform it, because nothing can oblige us to do evil. But what if the thing commanded be neither good nor evil, but of an indifferent nature ; what must we do in that case ? why then we must undoubtedly obey it ; for otherwise there will be nothing left wherein the Magistrate may use his Power : What is good or evil in it self, must be done or avoided *for Gods sake* : what is not so in it self, but only in regard of the end for which it is enacted, being judg'd so by the Magistrate for the good of the Community ; this must be observ'd, both for *God's sake*, and *his too*, because  
God



God requires our Obedience to him in these things. But what then becomes of our *Liberty*, if another must judg for us? It is where it was before; we must obey, and yet we are as *Free* as Christ hath made us; nay, I doubt not to add, we are most *Christ's Freemen*, when we duly obey our Governors just Laws; for seeing Christ hath commanded us to be subject not only for *wrath*, but for *conscience* sake, that so we may avoid the guilt of sin, that Obedience which keeps us from sin, (which is the only *vassallage* of a Christian) can by no means infringe, but does rather advance our *Christian liberty*. As free (says the Apostle, 1 Pet. 2. 16. and not using your liberty for a cloak of maliciousness, but as the servants of God. As though he had said, Don't urge your liberty for ~~again~~ a pretence to cover your craftiness; as if that would excuse your Disobedience; you are free indeed from sin, but not from your Obedience; Servants of God and yet Subjects to your Prince; and so much the better Servants, by how much the more you are good Subjects.

Another pretence of near a kin to the former is that of *Private Conscience*; for here again 'tis pleaded, if I judg the thing commanded to be evil, I cannot be free from sin; for to me at least it is sin if I comply with the command during that persuasion, because the Apostle assures me, *What-*

*ever is not of Faith is sin.* But what if that persuasion be false and erroneous, dost thou not incur a greater sin? What if it be not assuredly grounded on the clear word of God, but only in thine own Opinion? must a private Opinion weigh down the ballance against the publick good, the laws of the Community, the conscience of thy Governors, and the great Rule of Faith and Conscience, which is the Word of God? That Word commands thee to Obey, and so binds thy Conscience; thy Conscience bids thee not, and so binds thee; which of these in reason shall take place? must the Word be null'd by the Conscience, or the Conscience guided by the Word? What a sad condition is that man in, who brings himself into these straits, where Conscience which should be his guide becomes his greatest snare? For such is the nature of an *erroneous Conscience*, that it unavoidably betrays a man to sin, whether he follows it, or whether he resists it; if he follows his Conscience, he sins, because it is erroneous; if he resists it, though it be erroneous, he sins against his Conscience. What then shall be done, or which way shall he turn him in these perplexities? Why, I know no expedient but one, that he speedily burst his shackles which himself has fastned and not God, by ridding himself of such a Conscience. And the way to do it is this; That



That he be not overwise in his own conceit, nor lean too much to his own understanding, but allow the possibility at least of his being in an arrear, that he is but a man, and not infallible: That he lay by Passion and Prejudice, Partiality and Interest, and sincerely examine the grounds of his persuasion, *not as pleasing men, but God, who tryeth our hearts*: That he humbly consult better judgments, whose Office it is to inform and ease his Conscience, namely his *lawful Pastors*, whose lips preserve knowledg, and are set over him in the Lord for that purpose: That he believe his Governors have a conscience too, for which they must answer as well as himself; and seriously consider whose plea is most likely to be admitted at Gods high Tribunal: And above all, that he earnestly pray for the spirit of meekness and humility, the spirit of wisdom, discretion and holy fear, while he compares his Conscience with the Rule of Gods Word impartially, and God himself hath promis'd that he will not deny his Spirit to such an humble Petitioner and Enquirer.

To these we may add in the last place the pretence of *both together*, I mean *liberty of Conscience*. To which I shall only say two things, and I leave 'em to your sober thoughts: First, that Liberty of Conscience, if it be well weigh'd, sounds like a contradiction; for Liberty imports Freedom

without restraint, but Conscience was always bound ever since it was plac'd in humane souls; and though I am free indeed in regard of my actions which proceed from my Conscience, yet my Conscience is not freed from the antecedent rule of my actions, which is the law of God; for by that it is always bound. The second is this, There is no such phrase throughout the Bible as *Liberty of Conscience*, not one place in Scripture where these words are joyn'd together, but for *Obedience to our Governors* there are twenty. I speak to knowing men, judg ye, what I say.

3. The Duty of Pastors and Teachers inculcated; *ὑπομνησκοντες*, Put 'em in mind, admonish 'em often of it, and bring it to their remembrance: as S. Peter does twice together in another case, 2 Pet. 1. 12, 13. *I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.* There are some Duties we are apt to forget, or very unwilling to remember; and some people there are who care not for a Preacher, that tells 'em often of their duty; insomuch that a *moral Preacher* is made a by-word to fright the ignorant, and to render 'em averse, since they know no better, to their *Parish Guide*. If he rub up their memories,  
and

and touch 'em in a sore place, they have a present remedy for it, by hearing him no more, and think it sufficient excuse for their absence or going astray, to say, They do not like his way. But if a man set up a separate Congregation in opposition to the Established Laws and Worship, if he fill their heads with airy Speculations instead of practical and searching Truths, if he daub with untemper'd mortar, or sow pillows under their elbows, and can but help 'em to an evasion from this Duty of Obedience, he shall have followers enough. This is a certain sign, that tho men know their Duty, yet they do not love to hear it, since they forsake the Assemblies where they are honestly told of it. But (my Brethren) *I am persuaded better things of you, though I thus speak, and things that accompany salvation*: For certainly Obedience to Magistrates is one of those things, and if they that resist shall receive to themselves damnation, then surely we may safely affirm, and that without any breach of Charity, or stretching beyond our line, That they who oppose 'em in lawful things, or refuse to obey 'em in the same, without a timely Repentance and Reformation, are in great danger of it. Suffer me therefore, as the Apostles lead the way both by Precept and Example, to put you in remembrance of these things, though you know 'em as well as I, and  
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to inculcate a little further this Duty of Obedience, you cannot forget that you are Subjects, and you cannot but know that Subjects are bound in conscience to obey their lawful Governors.

Now that you may perform this Duty, not grudgingly or barely of necessity, but with chearful and loyal hearts, let me commend these following motives to your serious consideration and conscientious practice.

1. Let us consider, That Obedience to Magistrates is a prime Duty of Piety and Religion, wherein the Honor and Authority of God are particularly concerned; not only because he requires it by manifold Precepts, but because magistrates are his Officers and Ministers, by whom he governs the world, and administers his Providence towards men, and to whom he has given part of his own Power for that purpose. He removeth Kings, and setteth up Kings, says *Daniel*, 2. 21. by him they reign, and by him they decree Justice, *Prov.* 8. 15. They are the Ministers of God to us for good, says *S. Paul*, *Rom.* 13. 4. In his name and behalf they act, and him they represent, being God's visible Deputies upon Earth by his own Commission, and instruments of his Power and Providence for our benefit: Hence he joyns 'em with himself, and sometimes stiles 'em by his own name, *I have said, ye*  
are



are Gods, *Psal.* 82. 6. *Jos.* 10. 34. and frequently also by his Sons title, *Mine Anointed*. I have found David *my* *Servant*, with my Holy Oyl have I *Anointed him*. *Psal.* 89. 20. An Emblem of their Sovereignty, and a Security also of their Persons. And again, *Touch not mine Anointed*. *Psal.* 105. 15. Which was a Prohibition given in Charge, before that Oyl was used, to render both, sacred and inviolable. So that by obeying their Laws, and honouring their Persons, we own the Authority of God, and submit to it, but in the violation of either, God himself is slighted and affronted, and his Dominion in effect disown'd. This was that which influenc'd *David's* heart, and tyed up his hands from offering Violence towards *Saul*; and tho' he was next Heir to the Crown, and already anointed to it; tho' *Saul* thirsted for his blood, and persecuted him by force and fraud; tho' he had the hearts of the people, and *Saul* was given up into his hands, so that he could as easily have slain him, as he cut his skirt; I say, tho' he had all these plausible incitements, and a whole combination of pretences, yet this was that which kept him from so great Iniquity. [*1 Sam.* 24. 6.] *The Lord forbid that I should do this thing unto my Master the Lords Anointed, to stretch forth my hand against him, seeing he is the Lords Anointed.*

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But here you'll say, Had *Saul* his Power from God? does God trust his Authority in the hands of Evil Kings? So the Scripture tells us; For the Authority is still from God, tho' it be placed in the hands of a sinfull man, and it looseth not its essence by the accession of personal miscarriages: For these, he must stand or fall only to *his own Master*, and there is no Tribunal upon Earth can judge him. Hence *Daniel* acknowledges the Power of *Nebuchadnezzar* to be given him of God. [ *Dan. 2. 37.* ] *The God of Heaven hath given thee a Kingdom, Power and Strength, and Glory*: Our Saviour own'd the Authority of *Pilate*, even when he Condemned him, to be from above, *Joh. 19. 11.* *Thou couldst have no Authority at all against me, except it were given thee from above.* And *Nero* was Emperor when Saint *Paul* wrote to the *Romans*, and yet observe in that Chapter of Loyalty and Allegiance, *Rom. 13. 1.* *The Powers* (says he) *that be* [ *αι εσται* that are now in being ] *are Ordained of God, ver. 4.* and to him he Exhorts 'em to pay *Tribute and Custome, Fear and Honour, ver. 7.* So that you see the sins of the person doe not destroy the Power, but that it hath still the same Original, For he that ordained *David* did also set up *Saul*, *Solomon*, and *Jeroboam*, *Ezekias* and *Ahab*, *Manasses* and *Josias*, *Nero* and *Constantine*,



*stantine, Julian and Theodosius*, alternately good and bad; and he that hath said in one place, *By me Kings Reign*, Prov. 8. 15. hath said also in another, *I gave 'em a King in mine Anger*, Hosea 13. 11. And from *Elihu* in *Job*, we gather, That he maketh an Hypocrite to Reign, when he is minded to scourge a sinful People. *Job*. 34. 30. The Authority therefore of both is immediately from God, To him *alone* they are subject, and to him they must give an account, how they use or abuse *his Authority*; But all the rest are subject next under God to them, and must give an Account to both how they discharge this Duty of Obedience.

2. The exigence of our Civil Affairs, and the Preservation of the Publick does exact this Duty from us: For the Execution of Justice between man and man, the safe and quiet Enjoyment of Gods Blessings, and the Welfare and Peace of the whole Community, are extreainly concern'd and advanced by it. Now as Peace, which is an inestimable good in it self, and sweetens all other Blessings, can never be preserved without Government, so neither can Government subsist without Obedience to it. If every man should have his will, and do that which is right in his own Eyes, as they did when there was *no King in Israel*. *Jud.* 17. 6.

there would be as many Wills and Affections as there are men : infinite competitions and endless quarrels would arise, for every man would strive to draw all to his own Net, and Peace would be quite banish'd from the face of the Earth. No man could enjoy any thing quietly or safely but must deliver it up to a stronger than himself; he that can kill his Neighbor, will take his Possessions too, and the World would soon become a *Den of Thieves*. The only Remedy against this intolerable inconvenience is being determined by Laws under a common Judge and Arbitrator of differences, who is equally concern'd and indifferently affected towards all, endued with Authority to decide emergent Cases, and arm'd with force to suppress Violence and Rapine. To which therefore all men should, not only in duty and reason, but also in point of interest refer and submit their pretences; and he that endeavours to enervate or defeat this excellent Provision for *Publick Peace*, may justly be reputed an Enemy to the whole Community, and ought to be punished as a disturber of it.

3. Obedience to our Governors is founded in the highest Equity and Reason: For day by day we receive invaluable benefits by the influence of their Government and Conduct; Protection

tection of our Lives and Estates, of our Privileges, Properties and Religion; secure Possession of the Gifts of God, and Liberty to encrease our substance by Trade and Traffick, and to eat the fruit of our Labour, every man under his own Vine, while there is no breaking in, nor going out, no leading into Captivity, and no just complaining in our streets. Happy are the People that are in such a case, if we had but hearts to be thankful for it ; and if we compare our condition with other Nations, we cannot but acknowledge our own happiness : Yea, Blessed are we of this Island who enjoy these things in Peace, and may the Blessing of God rest upon them who promote and preserve our Peace. Wherefore let us unanimously shew forth our thankfulness by our Obedience, and chearfully endeavour in our several stations to uphold and maintain that Government that maintains and secures us : it is but an equal and just return, in regard of the benefits we receive from it ; By that we enjoy *great quietness* and plenty ; and therefore we ought to *accept it always, and in all places, with all thankfulness*. And if it be *Equity* to uphold the Government because it upholds us, what is it but great *Iniquity* to oppose or disturb that to which we stand so much indebted ?

4. Obedience to our Governours is a duty incumbent on us in point of ingenuity and gratitude. For in preserving the Peace and Prosperity of the Nation, they do not only preserve ours, but for our advantage also they undergo many cares and troubles, great toyl and labour, *attending continually for this very thing*, Rom. 13. 6. It is a great mistake in those that judge only by appearances, to think the Lives of our Governours more pleasant and easie than other mens; whereas indeed they are of all most difficult and full of Trouble. Their splendor and Attendances, their Riches and affluence of outward things, and whatever else is necessary to support their State and Grandeur, does not half countervail their continual sollicitudes and cares from within, their crosses and disappointments from without, the censures and obloquies of querulous and peevish persons, the want of ease and liberty they sustain, and all for our sakes that we may live in quiet. In regard of what they do and endure for us, watching early and late for our good, they are deservedly stiled *Parents of their Countrey*: and therefore 'tis an ungrateful thing to add to their burden, and increase their trouble by our frowardness and disobedience; 'tis not only disingenuous but unjust, not to render 'em freely what may encourage



encourage and comfort 'em in the discharge of their arduous Office, *that they may do it with joy and not with grief.* Obedience will make their Office easie, and our own condition safe.

5. No man can disobey his Governours without breaking the most Sacred Laws of Justice and Honesty ; without downright Perjury towards God, and perfidiousness towards man. Every one as soon as he is born, is under the Protection of the Government, and becomes a Subject to his *Natural Liege Lord* ; and therefore when he comes to exercise his senses, and to discern between good and evil, as Religion and Reason will engage him to *Fear God* in the first place, who has given him Life and Being, so in the next, it will teach him, to *Honour the King* and submit to the Government, by which under God he enjoys his Well-being ; and he cannot but conceive himself under a natural obligation of Obedience to the Laws of the Community, of which Providence and Nature have made him a Member. And in pursuance of this, as well as the Law of God, the Government has a Right to tye the Consciences of men by the firmest bonds it can ; and to exact *Oaths of Allegiance*, and Promises of Fidelity and Loyalty, that so it may secure and sustain it self, and be better enabled to Protect them. In which

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Promises and Oaths being once engag'd, it is horrible impiety and wickedness to violate 'em; for nothing can excuse us from the obligation of an Oath, but the plain unlawfulness of the matter to which we are sworn: Now this can never take place when we swear *Allegiance* only to our Lawful Governours, according to the will of God, the dictates of Nature, the reason of the thing, the Example of all Ages, and the known Laws of our own Nation. Wherefore *I counsel thee to keep the Kings Commandment,* and to live in Obedience to his Government, *and that in regard of the Oath of God,* 'Tis the Counsel of the Preacher *Eccl. 8. 2.* and 'tis my Duty to mind you of it.

These things being seriously consider'd, it will easily appear, That *Disobedience* has all that is base in it, and that *Rebellion* contains a whole conjugation of Wickedness: of which there seems to be an undeniable sense in all mens minds, since even they who love the thing, do usually hate the name of Rebels, and such as are conscious of the guilt would gladly avoid the reproach of it; a plain indication of guilt, as guilt is a manifest Argument of Sin and Wickedness. And therefore it is well compared by the Prophet *Samuel* to Witchcraft, *1 Sam. 15. 23. Rebellion is as the Sin of Witchcraft,*  
and



*and stubborness is as Iniquity and Idolatry.* 'Tis a Sin next to Blasphemy to *speake evil of dignities*, a degree of prophaness to disobey 'em, and intolerable Iniquity to Rebelle against 'em. It is as bad in its own nature as Murder or Theft, being as expressly forbidden as these, and in its consequence 'tis far more mischievous: Witness the dreadful miseries that usherd in and ensued the dissolution of a flourishing Monarchy within our own memories, when prosperous wickedness prevail'd, and Rebellion rid in Triumph. For to raffle one man of his goods, is not so bad or hurtful, as to rob the Publick of its Peace; to set an House on fire is not so pestilent and hainous, as to be an Incendiary of the State, to make combustions in the Nation, and to blow up the Foundations of Publick Quiet: To poyson or assassinate one private Person is not so horrid as to stabb a Common-wealth, to sow the seed of Sedition in the Peoples minds, and to raise intestine commotions in it; in a word, to wrong one man is nothing in comparison to the injuring of a *Prince*, and in *Him* the whole Common-weale; for in *Him* you wrong me and my Neighbour, and every one that is protected by *Him*, who are concerned in him, and ought to defend him as a *Common Father*. I might proceed to shew, how Rebellion debauches the

*Conscience*, and hardens men in impiety, and opens a gap to all sort of Villany ; till at length they grow feared and fenceless of the evil of Sin, and *Conscience* leaves off to rebuke 'em for it : For when Subjects have drawn the Sword against their Sovereign, they usually throw away the Scabbard, and 'tis rare very rare to find a *Repenting Rebel*. How 'tis directly opposite to *the Spirit and Power of Christianity*, which is as its Author, holy and harmless, calm and gentle, meek and peaceable ; and no less destructive to the practise of it, while it lets loose the Reins, and opens the flood-gates of Ungodliness, gives vent to mens Passions, Lusts and Outrage, cancels all the endearments of Love and Affection, and violates all Obligations Sacred and Civil : How it makes the very *Profession of Religion* odious and despicable, and exposeth it to contempt and reproach, as the great Cause of mischief and disturbance to the world ; And this Experience hath sadly shewn, for there is nothing hath prejudic'd and disparag'd Religion among unconcern'd lookers on, more than the Factions and Seditions it hath caused ; I mean the false pretences and shadow of Religion : for the Power of it hath no such thing : *Woe be to them by whom such scandals come*. And in brief, How 'tis contrary to the Example of Christ, the  
Blessed

Blessed Apostles, and the Primitive Saints and Christians; who copyed out the precepts of the Gospel by their practise, and did never oppose or disturb the Government under which they liv'd. And if my time were not almost spent, I might also examine the pretences that have been made for *Disobedience* and *Resistance*, and the evasions men have found to elude (if possible) those glorious patterns: For one has even libell'd the Primitive Christians, ascribing their meekness and submission to necessity, rather than their Religion or their Virtue, as though they wanted sufficient Forces to resist or perhaps Courage. [So *Bellarmino*.] Another sticks not to say, that the Apostles themselves in Prescribing Subjection and Obedience, did it only to flatter the Emperours, and curry favour with them. [So *Salmeron*] A third has Taught, That the *Doctrine of Resistance* was a Mystery hid indeed from the first Ages, and reserv'd for the last days of greater Light. [So *Goodwin*, *Anticav. Sect. 6.*] But what will not some men say, when they are put to a plunge, and pinch'd with the Evidence of a *Plain Truth*? The Blessed Apostles shall be called *Parasites* and *Danbers*, rather than a *Jesuite* will confess himself in the wrong; and the Gospel itself belied to countenance that which it every where condemns.

But of all the Artifices which seditious spirits have taken up, there have been none more made use of, than the pretence of *Religion* and *Zeal*, which hath been thought so creditable a Cause to engage in, that it could once convert the infamous title of *Rebel* or *Traytor*, to that of *Patriot* or *Saint*; and among those that are easily blinded by their interest or success, it hath quite smother'd the Odium of such *Engagements*: Besides which, it has had this advantage, That it always makes Conscience of its Party, for fear it should condemn it self, and so stifles all doubts and scruples that might otherwise discourage the undertaking: and as some men have told a lye so often till they believe it to be true, so have some *biggoted zealots* enur'd their minds so much to *Rebellious Principles*, that they think at last they are bound in Conscience to put 'em in execution. We have had so many, and such costly evidences of this, in this *our Nation*, that they transcend the most tragical description. From hence have sprung those dangerous Positions whereby *Treason* hath been defended, and *Rebellion* openly maintain'd; hence those pernicious maxims, at once destructive of Religion and Conscience, of Laws and Government, *That no Faith is to be kept with Hereticks*, and *That Dominion is found-*  
*ded*



*ded in Grace*; I mention both together, not only because they were both broached in the same School, but chiefly because we of this Nation have smarted so deeply from both: The *Jesuits* first set 'em on foot, and the *Anabaptists*, *Fifth-Monarchists* and other Sectaries followed their steps. And as 'tis the common Fate of Truth to suffer from both Extreame, while one side hath pleas'd to call us *Hereticks*, and the other to stile themselves *Saints*, they have combin'd together, tho' they would never own the Confederacy, to disturb an happy and well-fetled Government, and to ruin (as much as in them lay) *the best Constitution of Reformed Religion in the whole world*. But (*blessed be God, and again I say blessed*) they are both still in being; and they mutually strengthen and uphold each other: The *Defender of the Faith* of Christ is the Shield and Buckler of *his Church* amongst us, and by the Divine Protection of him we are also secured in the quiet enjoyment of our Lives and Fortunes, of our Laws and our Immunities, and in the free and open Profession of *Gods true Religion*; Let us not forfeit so great blessings by our Ingratitude to God and the King, by our evil Lives and froward tempers, and disobedience to those Laws, which secure these things to us. We have an excellent

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Government, to which Forreigners flee for Refuge, and stand in admiration at our happiness; and they cannot imagine what those People aile who murmur and complain in such a state, unless they be surfeited and sick of Ease and Peace and Plenty. We have a *Church* whose Doctrine, Discipline and Government, is Apostolical and Primitive; defective in nothing so much as the Obedience of her Members, unless it be the Exercise of her Discipline; The hatred and terror of the *Romish* Party, because they know whereon we bottom, having prescription from the purest Ages against all their intolerable *Innovations* and *Corruptions*, maintaining *Order* and *Decency* according to the first Pattern, and most earnestly contending for that Faith which was once delivered to the Saints; And if we be malign'd both by them and others for adhering most firmly to the Government, it ought to be our joy, it is our glory; For *this Church* was always famous for her untainted Fidelity and Loyalty to the Crown. Oh that our Lives were as good as our Religion, that our conversation were such as becometh the Gospel of Christ, in Purity and Peaceableness, in Gentleness and Meekness, in Brotherly Love and Charity; and that we were all united in consulting our Interest as well as Duty, by a dutiful Obedience

dience to the *Establisb'd Laws* : For believe me, among all the Proposals which the various fancies of private men can project, you will find this above all, *The truest Expedient for Peace and Union* : where men cannot agree the Law decides the difference, let us therefore agree at least in This, *To be decided by the Laws*. And if our *Divisions* arise chiefly from mens breaking the Laws, then it naturally follows, and the consequence is so plain, that it needs no proof, the best way to *Unite* us all is *To keep the Laws* : Brethren, keep your Laws, and your Laws under God will keep your Liberties, Properties and Religion safe. And more particularly I beseech you, For the sake of God and his Church, the Kings and your own, That you would all as becomes good Subjects give a special Instance of this Duty, while you transact the business of this day, That so *God may be glorified, the Government strengthened, and the City credited*.

T H E E N D.

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**P**Ag. 13. lin. 3. for *arrear*, read *error*. Pag. 18. lin. 22. after *God*, add *He calls him twice in one verse the Minister of God*.